Supplications of Prophet Ibrāhīm (علیہ السلام)

Commentaries and Reflections

Abu Khadeejah AbdulWāsi' Oseni

Supplications of

Prophet Ibrāhīm (علیه السلام)

Commentaries and Reflections

Abu Khadeejah AbdulWāsi' Oseni

بسم الله الرحمن الرحيم

© 2025

Abu Khadeejah AbdulWāsi' Oseni

All right reserved. No part of this book may be reproduced or utilized in any means, electronic or mechanical, including photocopying, recording or by any information storage and retrieval system, without written permission from the Author.

Cover Design & Layout Designed by:
Ahmad Oyeleke Abdulaleem
+234 810 676 4258

Published by:
Invigorate Visuals Limited
+2348028074911

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Verily, Ibrāhīm (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allāh, Hanīf (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushrikūn (polytheists, idolaters, disbelievers in the Oneness of Allāh, and those who joined partners with Allāh). *[an-Nahl:120]*

Contents

Foreword iv

Preface vii

Introduction xii

Du'ā 1
Its Meaning and Importance
Keys and Obstacles to Its Acceptance

Prophet Ibrāhīm (عليه السلام) 14
An Ummah and Example for the Muslim Ummah

Ibrāhīm's Supplications for Guidance and Righteousness 19
Acceptance of Deeds and Becoming True Muslims
Al-Baqarah:127–128
Request for Wisdom and Righteous Companionship
Ash-Shu'ara:83
Being Steadfast in Prayer
Ibrāhim:40
Righteous Offspring
As-Saffat:100

Ibrāhīm's Supplications for Forgiveness and Protection from Trials 37
Forgiveness for Self, Parents, and Believers
Ibrāhīm:41
Forgiveness for His Father (Before Revelation About Disbelief)
Ash-Shu'ara:86
Forgiveness for Himself and His Followers, and Protection from Trials
Al-Mumtahanah:5

Ibrāhīm's Supplications for Security and Protection 48
Security and Provision for Makkah
Al-Baqarah:126
Protection from Idolatry for Himself and His Descendants
Ibrāhīm:35
Hearts Inclined Toward His Family and Provision in a Barren Land
Ibrāhīm:37

Ibrāhīm's Supplications for a Blessed Legacy 63
Honorable Mention Among Later Generations
Ash-Shu'ara:84
Inheritance of Paradise
Ash-Shu'ara:85
Dignity on Judgment Day and a Sound Heart
Ash-Shu'ara:87–89

Ibrāhīm's Supplication of Reliance 74
Reliance on Allāh and Turning to Him Completely
Al-Mumtahanah:4

Summary 80
Walking in the Footsteps of Ibrāhīm (عليه السلام)

Appendix: Quick Reference of Supplications 82

Foreword

In the Name of Allāh, the Unrestrictedly Merciful (in this world), the Restrictedly Merciful (in the hereafter). All deserved praise borne of awe, love, and affirmation of the recipient's perfection; is due to Allāh alone. We thank Him, praise Him, glorify Him, and exalt Him above all imperfections. May His peace and blessings be on the greatest of the progeny of Ibrāhīm (عَلَيْهِ السَّـــــلَامُ) – Muhammad (ﷺ), his household, his companions, and all who thread his path, till the day of when the creatures will assemble before the One Who Answers Supplications.

The respected brother – **Abu Khadeejah AbdulWāsi' Oseni** – asked me to review this book, and I found much good in it. The offering of supplications is that which unites the pious and the unrighteous; the believer, and the disbeliever. Allāh says: ***"Who rescues you from the darknesses of the land and sea [when] you beseech Him humbly [aloud] and privately, [saying:] 'We swear, if He should save us from this***

[calamity], we will most certainly be of the thankful.' Say, 'It is Allāh who saves you from it and from every distress; thereafter you [still] associate partners [with Him].'" *[Al-An'aam: 63-64].*

What sets the Muslim apart from the disbeliever is that the Muslim believes that all afflictions and enjoyment come from Allāh alone, and that all afflictions and trials can only be remedied by Allāh alone. The Muslim is thus patient, and supplicates to Allāh alone in all situations. He does not associate partners with Allāh. He offers gratitude to Allāh alone, when he is gifted his hearts desires; and is agreeable with what Allāh has decreed for him.

The best of humans are the prophets and messengers of Allāh. It is to them that the people on the plains of judgment will turn, seeking their intercession with the Lord of the Great Throne. These prophets and messengers practiced the art of supplicating while on earth, and Allāh asked us to choose them as guides. Allāh says about the prophets and messengers: ***"Those are the ones whom Allāh has guided, so from their guidance take an example ..."*** *[Al-An'aam: 90].*

Therefore, the supplications of the prophets and messengers of Allāh is the most guided of supplications, and that which the Muslim must strive to keep his tongue wet with. Among these select men is the father of Eemaan – Ibrāhīm (عَلَيْهِ السَّلَامُ), and among these guided supplications are the supplications of Ibrāhīm (عَلَيْهِ السَّلَامُ). His guided supplications, the manner and

situations in which they were answered; and subtle lessons tolearn therefrom, are what this concise book addresses. We ask Allāh to accept it as work done sincerely in His service, and to make it beneficial to His slaves.

– Abu Khuwaylah
Dr. Mustapha Ibn Bushraa, Ibn Bidmus, Ibn Sulaiman Ọlọ́kọ̀, At-Tabeeb.

Preface

In the Name of Allāh, the Most Gracious, the Most Merciful. All praise is due to Allāh, the Lord of all creation. May His Peace and Blessings be upon Prophet Muhammad (ﷺ), his family, and all those who follow his path with sincerity until the Last Day.

This work, "**Supplications of Prophet Ibrāhīm** (عليه السلام): *Commentaries and Reflections*" is born from a deep reflection of the life and legacy of Prophet Ibrāhīm (عليه السلام), whose heart was fully devoted to his Lord and whose comprehensive supplications teach us the essence of Tawhid in its practical sense.

It invites readers to strengthen their relationship with Allāh through sincere supplications, following in the footsteps of one of the greatest Prophets. Each supplication is grouped thematically, highlighting Ibrāhīm's comprehensive approach to prayer — encompassing faith, protection, gratitude, reliance, righteous offsprings, and more.

The book's chapters are arranged as follows:

- **Chapter One:** Dua: Its Meaning, Importance, Keys, and Obstacles to Its Acceptance.
- **Chapter Two:** Prophet Ibrāhīm (عليه السلام): An Ummah and example for the Muslim Ummah.
- **Chapter Three:** Ibrāhīm's Supplications for Guidance and Righteousness.
- **Chapter Four:** Ibrāhīm's Supplications for Forgiveness and Protection from Trials.
- **Chapter Five:** Ibrāhīm's Supplications for Security and Protection.
- **Chapter Six:** Ibrāhīm's Supplications for a Blessed Legacy.
- **Chapter Seven:** Ibrāhīm's Supplication of Reliance.

Each supplication is accompanied by a commentary that sheds light on its meaning and context, and reflections that help the reader internalize its lessons and apply them in their relationship with Allāh.

The commentaries are primarily drawn from the following works:

- **Tafsīr As-Sa'di**[1] *(Tayseer al-Kareem ar-Rahmaan fi Tafseer Kalaam al-Mannaan)*, by Imām Abdur-Rahman Nāsir as-Sa'di, translated by Nasiruddin al-Khattab and published by International Islamic Publishing House (IIPH)

- **Tafsīr ibn Kathir**[2] *(Abridged) (Al-Misbah Al-Munir fi Tahdhib Tafsir Ibn Kathir)*, Abridged by a group of scholars under the supervision of Shaykh Safiur-Rahman Al-Mubarakpuri and published by Darussalam.

For the authentication of ahādith outside of Sahīh al-Bukhārī and Sahīh Muslim, the following works were consulted:

---

[1] He is the great scholar, the pious person, the Zāhid (one who abstained from the unnecessary things of this world), the jurist, the scholar of the principles of Fiqh. The great scholar of al-Qaseem, and our Shaikh, Aboo 'Abdillāh 'Abdur-Rahmaan ibn Naasir ibn 'Abdillāh ibn Naasir ibn Hamd Aal Sa'dee, from the tribe of Banoo Tameem. He was born in 'Unayzah, in al-Qaseem, on the 12th of Muharram 1307H and died on 22nd of Jumaadal-Aakhirah 1376 H *(Source: 'ash-Shaikh 'AbdurRahmaan ibn Naasir as-Sa'dee wa juhooduhu fee tawdeehil-'Aqeedah' of Shaikh 'Abdur-Razzaaq 'Abdil-Muhsin al-'Abbaad)*

[2] He is the Shaikh, the Imam, the Hafiz, 'Imāduddīn Abul Fida' Ismā'īl Ibn 'Umar Ibn Kathīr Ibn Daw' Ibn Kathīr Ibn Dir', originally Al-Busrawi, then Ad-Dimashqi Ash-Shafi'i. He was born in Mijdal, a village on the outskirts of Busra, in the year 701 A.H., where his father was a khateeb. Adh-Dhahabi referred to him in the explanatory notes of Tabaqat Al-Huffaz, and in Al-Mu'jam Al-Mukhtass he said: "He is a sound scholar of Islamic Jurisprudence, a verifier of hadīth, a scholar of tafsīr and a critic. He has written many beneficial works.". Two of his popular books are: Tafseer Al-Qur'an Al-'Azeem (Explanation of the Noble Qur'an) and Al-Bidayah Wan-Nihayah (The Beginning and the End), He died on Thursday, the 26th of Sha'bān, in the year 774 H, in Damascus, and he was buried therein. He was 74 years old *(Source: Early Days (Stories of the beginning of Creation and the early Prophet from Adam to Yoonus) Taken from Al-Bidayah wan-Nihayah, published by Darussalam))*

By Shaykh Muhammad Nāṣiruddīn al-Albānī[3] (رحمه الله):

- Sahīh al-Jāmiʿ aṣ-Ṣaghīr wa Ziyādatuhu
- Silsilah al-Ahadith al-Sahihah wa Shayun min Fiqhiha wa Fawaidiha
- Tahqīq Riyad as-Sālihīn
- Sahīh Sunan Abī Dāwūd
- Takhreej Sunan an-Nasāi
- Sahīh al-Adab al-Mufrad
- Sahīh At-Targhīb wa At-Tarhīb

By Shaykh Shuʿayb al-Arnaʾūt[4] (رحمه الله):

- Takhreej Al-Musnad
- Takhreej Sharh as-Sunnah

---

[3] He is Ash-Sheikh Al-Muhaddith Muhammad Nāṣiruddīn bin Nūh Najātī bin Ādam. His kunyah is Abu Abdir-Rahmān after his eldest son and he was called Al Arnaootiyy, Al Ashkoderiyy, ad-Dimashqiyy and al-Albānī. He was born in the year 1332 AH (1914 CE) in the town of Ashkodera, which was the Capital City of Albania at the time. After a life filled with the search for knowledge and the teaching of it, the reawakening of the Sunnah and the defense of it, and exemplary life of complete servitude to Allāh in humility and devotion, Ash-Sheikh Muhammad Nāṣiruddīn al-Albānī died on Saturday, 23rd Jumādah Ākhirah 1420 AH (2nd October 1999) after 'Asr prayer before sunset in Amman, Jordan. He was 88 years old. *(Source: The Biography of Great Muhaddith Sheikh Muhammad Nāṣirud-Dīn al-Albānī by Abu Nasir Ibrahim Abdul Rauf and Abu Maryam Muslim Ameen, published by Darussalam, 1st edition, 2007)*

[4] His name is Abu Usama Shuʿayb ibn Muharram al-Arnaʾut and was born in 1347 AH (1928) in Damascus, Syria, to a family of Albanian origin. He became known for his extensive work in editing and verifying classical Islamic texts. He died on Thursday, Muharram 26, 1438 AH (27th October in 2016) in Amman, Jordan at the age of 90. *(Sources: Al-Muhaddith Shuʿayb Al-Arnāʾūt: Jawānib min sīratih wa-jūhūdihi fi tahqīq al- turāth, by Ibrāhīm Al-kūfahī (a book on the biography and efforts of the hadith scholar Shu'ayb Al-Arnā'ūt), Ahmad ib qadir, Tarjumat Shu'ayb ibn Muharram albany Al-Arnā'ūt, syria noor, (https://syrianoor.net/article/222) published in 28 October 2016)*

All praise and thanks are due to Allāh who facilitated the completion of this work. May He further reward my teachers, friends and family for their invaluable insights and feedback, which contributed greatly to the success of this book.

May Allāh accept this effort as a sincere act of worship, allow it to benefit the Ummah, and soften our hearts to call upon Him with sincerity, humility, and hope—following the example of His beloved friend, Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ).

Abu Khadeejah AbdulWāsi' Oseni

Jumada Al-Awwal 7, 1447 A.H.
(October 29, 2025)

Introduction

All praise is due to Allāh, the Exalted and Most High. We praise Him, we seek His help, and we seek His forgiveness. And we seek refuge with Allāh from the evil suggestions of our souls and from our evil deeds. Verily, he who is guided by Allāh, there is none to misguide him, and whoever has been caused to stray by Allāh, none can guide him.

I bear witness that there is no other deity worthy of worship and adoration besides Allāh. He is One and Alone, without partner or associate. And I bear witness that Muhammad (ﷺ) is His servant and Messenger. May Allāh bestow His Peace and Blessings upon our noble Prophet, Muhammad (ﷺ), his household, his companions, and those who follow them in righteousness until the day of reckoning.

One of the greatest blessings of Allāh upon us is that He chose us as Muslims and sent Prophets and Messengers to guide humanity to the path of Islam. These Prophets were also endowed with comprehensive supplications, which have

continued to benefit generations, providing guidance, comfort, and inspiration. The relevance and application of these supplications in our daily lives cannot be overstated.

It is therefore our duty to learn these supplications and to turn to Allāh with them. Allāh commands us to seek His help and ask Him for our needs, as this is a key expression of recognizing His Oneness through our speech.

Allāh says in Sūrah Ghāfir:60

وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ﴿٦٠﴾

"And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islāmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islāmic Monotheism)] they will surely enter Hell in humiliation!""

Imam As-Sa'di (رحمه الله) explains: "By His kindness towards His slaves and the immense blessings He bestows upon them, Allāh called them to that which is in their best interest in both spiritual and worldly terms, and He instructed them to call upon Him, meaning both this application of worship and this application of asking for what they need. He promised to respond to them, and he warned them against being too

arrogant to do that."[5]

Among these Prophets is Ibrāhīm (عليه السلام), who is from the Ulul Azmi (Those of Resoluteness)[6]. His story is full of examples for us, and his attributes are embodiment of true faith and reliance on Allāh. Among his many attributes, his profound connection with Allāh through heartfelt supplications stands as a timeless example for all believers.

This book, **"Supplications of Prophet Ibrāhīm** (عليه السلام): ***Commentaries and Reflections***" presents the various supplications of Ibrāhīm as mentioned in the Qur'an, explaining their meanings and beneficial reflections. The compilation draws on deep reflections of Ibrāhīm's life and the stages of his journey, illustrating how these supplications can resonate with our own lives.

I ask Allāh to accept this effort as an act of worship solely for His pleasure and that He makes it of immense benefit to the Muslim Ummah.

Abu Khadeejah AbdulWāsi' Oseni

Jumada Al-Awwal 7, 1447 A.H.
(October 29, 2025)

---

[5] Tafsir As-Sa'di (English), Vol 8, P. 378

[6] They are Muhammad (ﷺ), Ibrāhīm, Mūsā, 'Īsā and Nuh (عليهم السلام) *(See Sūrah Al-Ahzāb:7 and Sūrah Ash-Shūrā:13)*

Chapter One

Du'ā

Its Meaning and Importance

Keys and Obstacles to Its Acceptance

Du'ā

Its Meaning & Importance, Keys and Obstacles to Its Acceptance

Meaning

Du'ā linguistically mean invocation; supplication[7]

Du'ā is also referred to as worship.

An-Nu'man ibn Bashir reported that, "The Prophet (ﷺ) said, **'Supplication "itself" is worship."** Then, the Prophet recited the verse, *"Your Lord said: Call upon Me and I will answer you. Verily, those who disdain My worship will enter Hell in humiliation.'" [Ghāfir:60)]*[8]

Du'ā can be of two types:
- Du'ā-u 'Ibādah
- Du'ā-u Mas'alah

[7] Explanation of the Three Fundamental Principles of Islām published by Al-Hidaayah Publishing & Distribution, P. 258

[8] Sunan at-Tirmidhī 3247, graded Sahīh (authentic) according to At-Tirmidhī

Shaykh Muhammad ibn Sālih al-'Uthaymeen[9] (D. 1421H) (رحمـــــه اللـــــه) in his explanation of the Three Fundamental Principles said: "It must be noted that du'ā is of two types:

(i) Supplication, when a request is made (*du'ā -u mas'alah*) and (ii) invocation through worship (*du'ā -u 'ibādah*).

So, supplication is to request one's needs, and is worship when the servant requests that from his Lord. This is because it involves showing one's neediness before Allāh, The Most High, one's need to turn to Him, and one's certain faith that He is The One having full power, The Most Generous, The one who gives bounteously and is Most Merciful. Seeking one's needs from someone else from the creation is permissible if the one to whom the request is made is able to hear and understand it, and has the power to respond to it, like the saying: 'O so and so give me food.'

As for invocation through worship, then it is that the person does an act of worship seeking reward and fearing punishment, and this is not correct unless directed to Allāh alone. To direct this to anyone else besides Allāh is major shirk which takes a person out of the Religion, and he falls under the threat in the

[9] Abu 'Abdullāh Muhammad ibn Saalih ibn Muhammad ibn 'Uthaymeen at-Tameemee an-Najdee was born in the city of Unayzah, Qaseem Region on 27th Ramadhaan 1347 A.H./1926 C.E. in a famous religious family. He received his education from many prominent scholars like Shaykh 'Abdur-Rahmaan as-Sa'dee, Shaykh Muhammad Ameen ash-Shanqeetee and Shaykh 'Abdul-'Azeez ibn Baaz. He passed away on Wednesday 15 Shawwaal 1421 A.H. / 10 January 2001 C.E at the age of 74 years *(Source: https://www.fatwa-online.com/ibn-uthaymeen/)*

Saying of Allāh, the Most High,

"Your Lord says: O people, invoke Me and supplicate toMe making your worship sincerely for Me alone, and I will answer you, and pardon you and have mercy upon you. Indeed, those who disdain to worship Me alone will enter Hell-Fire in disgrace." *[Ghāfir:60]"*[10]

In addition, du'ā-u 'ibādah involves a person calling upon an entity in any of the following ways:

1. Even though the average human sees that that entity cannot hear, and or see, and or know, and or have the capacity to respond to the call; because he believes that the entity can hear, see, know, and respond. Whereas, only the one who can hear, see, know, and respond can be called, with the belief that his hearing, sight, knowledge, and response are all controlled by Allāh, and will only function as Allāh wills. Any call short of this, is at best shirk, and at worst kufr – two of the doors that lead to hell.

2. And or even though the average human knows that the entity is not physically or technologically present; because he believes that the entity can nonetheless know and respond, whereas this attribute belongs to Allāh alone. He is located above the throne, always, and external to anything

[10] Explanation of the Three Fundamental Principles of Islām published by Al-Hidaayah Publishing & Distribution, P. 96-97

that He created; yet His knowledge and capability are omnipresent. Ascribing these qualities to other than Allāh is worship of that entity, either in the form of shirk or kufr.

3. To believe in, and hope for reward from the one who is called, just as one believes in and fears punishment from him.

Anyone who calls on other than Allāh falls under His threat, as expressed in Sūrah Ghāfir:60

Also, du'ā-u 'ibādah includes directing requests to anyone or anything that the Shariah has ruled does not have:

1. The power to hear or respond to the supplicant, even if the supplicant believes otherwise (e.g., inanimate things).

2. The power to implement what the supplicant wants, even if he can hear and respond in truth, e.g., asking living humans for help needed at a location wherefrom they are absent.

3. The right to be asked, even if points 1 & 2 above, are true (like asking the Jinns).

All of these involve disobedience to Allāh, which is a violation of true worship as explained by **Imam Sa'di** (رحمه الله) in his explanation of Sūrah Fātir:13-14.

He said: "Having spoken of these mighty creations and

explained the lessons they contain that point to His perfection and kindness, Allāh now says:

(**Such is Allāh your Lord; His is the dominion**) that is, the One Who alone created the things mentioned here and made them to be of service is the Lord Who alone is deserving of devotion and worship, to Whom belongs all dominion.

(**Whereas those on whom you call besides Him**) of images and idols

(**Do not own so much as the thin membrane of a date stone**) that is, they do not own anything, small or great, not even the thin membrane of a date stone, which is the most insignificant of things. Describing specifically something that something that they do not own indicates a general meaning, which is that they do not own anything else either, so how can they be called upon when they do not own anything in heaven or on earth?

Moreover, (**If you call upon them**) they do not hear you, because they are either inanimate or are dead or are angels who are preoccupied with obeying their Lord (and even if they heard) — assuming that is the case for argument's sake –

(**They would not respond to you**) because they do not own anything and most of them are not pleased with the worship of those who worship them. Hence Allāh says:

(**On the Day of Resurrection, they will disavow your having associated them with Allāh**) that is: they will disavow you, and will say:

(**...Glory be to You! You are our Close Friend, not them ...**) [Saba: 41]" [11]

[11] Tafsir As-Sa'di (English), Vol 8, P. 125-126

Importance of Du'ā

Duʿā is among the greatest acts of worship — a direct and intimate connection between us and Allāh. It embodies our humility, dependence, and trust in Him, serving as a source of comfort, strength, and guidance in every circumstance. Through duʿā, we strengthen our faith, deepen our gratitude, and reaffirm that all help and power belong only to Allāh.

1. The Nearness of Allāh and the Power of Duʿa

وَإِذَا سَأَلَكَ عِبَادِى عَنِّى فَإِنِّى قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ ٱلدَّاعِ إِذَا دَعَانِ ۖ
فَلْيَسْتَجِيبُواْ لِى وَلْيُؤْمِنُواْ بِى لَعَلَّهُمْ يَرْشُدُونَ

"And when My servants ask you, [O Muḥammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided" *[Al-Baqarah:182]*

2. Allāh Commands Us to Call Upon Him and Promised to Respond

وَقَالَ رَبُّكُمُ ٱدْعُونِىٓ أَسْتَجِبْ لَكُمْ ۚ إِنَّ ٱلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِى
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

"Your Lord says: O people, invoke Me and supplicate to Me making your worship sincerely for Me alone, and I

will answer you, and pardon you and have mercy upon you. Indeed, those who disdain to worship Me alone will enter Hell-Fire in disgrace." *[Ghāfir:60]*

3. Allāh, The Ever-Living, Commands Us to Sincerely Call Upon Him

هُوَ ٱلۡحَيُّ لَآ إِلَٰهَ إِلَّا هُوَ فَٱدۡعُوهُ مُخۡلِصِينَ لَهُ ٱلدِّينَۗ ٱلۡحَمۡدُ لِلَّهِ رَبِّ ٱلۡعَٰلَمِينَ

"He is the Ever-Living; there is no deity except Him, so call upon Him, [being] sincere to Him in religion. [All] praise is [due] to Allāh, Lord of the worlds." *[Ghāfir:65]*

4. The Du'ā of a Believer is Answered When Properly Done

Abu Sa'id al-Khudri (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Prophet (ﷺ) said, **'There is no Muslim who calls upon Allāh, within which is no sin or cutting family ties, but that Allāh will give him one of three answers: He will quickly fulfill his supplication, or He will store it for him in the Hereafter, or He will divert an evil from him similar to it.**" They said, 'In that case, we will ask for more." The Prophet said, 'Allāh has even more.'" [12]

[12] Musnad Ahmad 11133, graded Jayyid (very good) by Al-Arna'ut in Takhreej Al-Musnad li Shu'ayb

Keys to Acceptance of Du'ā

Just like every act of worship, du'ā also has keys that assures its acceptance from Allāh.

The keys to the acceptance of a supplication are mentioned below from **Imam Ibn Qayyim al-Jawziyyah's**[13] (رحمه الله) (D. 751H) book "The Disease and The Cure"

- When the supplication is combined with complete presence and consciousness of heart for the objective and meets with the six prescribed times of a response - and they are:
    - The last third of the night[15]
    - At the time of the call to prayer[16]
    - Between the Adhān and the Iqāmah[17]
    - Immediately upon completion of the five obligatory prayer[18]

[13] He is the Imām, the Hāfiz, the exegete, the legal jurist, Shaykh al-Islam: Abu 'Abdullāh Shamsu-d-Din Muhammad Ibn Abu Bakr – better known as Ibn Qayyim al-Jawziyyah. He was born into a noble and knowledgeable family on 7th Safar 691H in the village of Zar', near Damascus, Syria. His most notable teacher was Shaykh al-Islam Ibn Taymiyyah, whom he accompanied and studied under for sixteen years. Amongst his most prominent students were: Ibn Kathir (d.774H), adh-Dhahabi (d.748H), Ibn Rajab (d.751H) and Ibn 'AbdulHadi (d.744H), as well as two of his sons, Ibrāhīm and Sharafuddin 'Abdullāh). He passed away at the age of sixty, on the 13th night of Rajab, 751H *(Source: Inner Dimensions of the Prayer, Dār as-Sunnah Publishers, Birmingham)*

[14] The Disease and The Cure published by Hikmah Publications, P.21

[15] Sahīh al-Bukhārī 1145, Sahīh Muslim 758

[16] Sunan Abī Dāwūd 2540, graded Sahīh by Al-Albani in Sahīh Al-Jāmi'

[17] Sunan Abī Dāwūd 521, graded Sahīh by Ibn Al-Qayyim in Zād Al-Ma'ād

[18] Sunan at-Tirmidhī 3499, graded Sahīh li ghayrihi by Al-Albani in *Sahīh at-Targhīb*

- From the moment the Imam ascends to deliver the sermon on Friday till the establishment of the prayer[19]
- The final hour on Friday after the afternoon prayer.[20]

- When it is matched with awe in the heart, a dire sense of need before your Lord, a sense of insignificance, an earnest plead to Him and a weakness in being without His aid

  - Whilst facing the direction of prayer[21]
  - Being in a state of purity[22]
  - Raising the hands upwards towards Allāh The Most High[23]
  - Beginning the supplication with praises and glorification of Allāh before coupling this with sending the blessings and salutations upon Muhammad (ﷺ), the Messenger and His servant[24]
  - Then offering repentance, seeking forgiveness before addressing Allāh, being persistent in the request, adulating Him whilst invoking Him in hope and fear, interceding with His Oneness and Perfect Names and Attributes[25]

[25] Sunan at-Tirmidhī 3505, graded Sahīh by Al-Albani in *Sahīh at-Targhīb*

[19] Sahīh Muslim 853

[20] Sunan Abī Dāwūd 1048, graded Sahīh by Al-Albani in *Sahīh Al-Jāmi'*

[21] Sahīh al-Bukhārī 6343

[22] Sahīh al-Bukhārī 4323, Sahīh Muslim 2498

[23] Sahīh al-Bukhārī 6341

[24] Sahīh Ibn Hibbān 1960, graded Sahīh by Al-Arna'ut in *Takhreej Al-Musnad li Shu'ayb*

- Offering an act of charity

If these are all performed, it would be a supplication that would rarely be rejected, especially if it corresponds with the supplications that the Prophet (ﷺ) has informed us of that are most likely answered and those that contain The Great Name of Allāh.[26]

[26] Sahīh Ibn Hibbān 892, graded Sahīh by Al-Arna'ut in *Takhreej Al-Musnad li Shu'ayb*

Obstacles to Acceptance of Du'ā

People often say that they have supplicated to Allāh but their *du'ā* is not being answered without paying attention to things that impede its acceptance.

Some of the impediments as mentioned by Shaykh Sa'id bin Ali bin Wahf Al-Qahtani (d. 1440H) (رحمه الله) include[27]:

- Expansion in *haram* – eating, drinking, clothing and nourishing[28]
- Being hasty and abandoning the *du'ā*[29]
- Engaging in sins and forbidden things[30]
- Abandoning compulsory duties[31]
- Du'ā for something sinful or breaking the ties of kinship[32]
- Divine wisdom by which man is given better than what he asked for[33]

---

[27] *Du'ā'*: Its Conditions, Its Manners and Impediments to Its Acceptance [In the Light of the Qur'aan and Sunnah] published by Deen Communications Limited, P.44-50

[28] Sahīh Muslim 1015

[29] Sahīh al-Bukhārī 6340

[30] *Jaami'ul'Uloom wal-Hikam*, vol. 1 P.275

[31] at-Tirmidhī 2169, graded Hasan by Al-Albani in *Sahīh Al-Jāmi'*

[32] Musnad Ahmad 11133, graded Jayyid (very good) by *Al-Arna'ut in Takhreej Al-Musnad li Shu'ayb*

[33] Musnad Ahmad 11133, graded Jayyid (very good) by *Al-Arna'ut in Takhreej Al-Musnad li Shu'ayb*

Chapter Two

Prophet Ibrāhīm (عليه السلام)

An Ummah and Example for the Muslim Ummah

Prophet Ibrāhīm (عليه السلام)

An Ummah and Example for the Muslim Ummah

Ibrāhīm (عليه الســـــــــــلام) was from the *Ulul Azmi* (Those of Resoluteness) and his story is very profound and full of benefits. The focus of this chapter is to briefly mention his virtues and Allāh's command to Prophet Muhammad (ﷺ) and his Ummah to follow his example.

Allāh mentioned in Sūrah an-Nahl: 120-123

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا
لِأَنْعُمِهِ اجْتَبَاهُ وَهَدَاهُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ وَآتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ
ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنِ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾
كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

"Verily, Ibrāhīm (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allāh, Hanīf (i.e. to worship none but Allāh), and he was not one of those who were Al-Mushrikûn (polytheists, idolaters, disbelievers in the Oneness of

Allāh, and those who joined partners with Allāh).

(He was) thankful for His (Allāh's) Favours. He (Allāh) chose him (as an intimate friend) and guided him to a Straight Path (Islāmic Monotheism - neither Judaism nor Christianity).

And We gave him good in this world, and in the Hereafter he shall be of the righteous.

Then, We have sent the revelation to you (O Muhammad ﷺ saying): "Follow the religion of Ibrāhīm (Abraham) Hanif (Islāmic Monotheism - to worship none but Allāh) and he was not of the Mushrikûn (polytheists, idolaters and disbelievers)."

Imam Sa'di (رحمه الله) in his tafsir of these verses said: "Here Allāh tells us of the blessings that He bestowed upon His close friend Ibrāhīm and how He singled him out for sublime virtues and perfect characteristics.

(**Ibrāhīm was indeed an exemplary leader**) that is, a leader who attained all good characteristics; he was a guide and was himself guided.

(**Devoutly obedient to Allāh**) that is, he constantly obeyed his Lord and was sincerely devoted to Him.

(**A monotheist**) who turned to Allāh in love, repentance and

true servitude, turning away from all others besides Him.

(**And he was not one of those who ascribed partners to Allāh**) in word or deed, or in any circumstances, because he was the leader of the monotheists.

(**He was ever grateful for His blessings**) that is, Allāh gave gave him good in this world and bestowed upon him blessings, both visible and hidden, and he gave thanks for them.

The outcome of these sublime characteristics was that Allāh chose him and singled him out to be His close friend and made him one of the elites of His creation and one of His slaves who are close to Him.

(**And guided him to a straight path**) in terms of his knowledge and deeds, so he recognized the truth and gave it precedence over all other things.

(**We gave him good in this world**) namely abundant provision, a beautiful wife, righteous offspring and good characteristics (and in the hereafter he will surely be among the righteous) who will be of high status and very close to Allāh.

One of the greatest of Ibrāhīm's virtues is that Allāh revealed to the leader of humankind and the most perfect of them that he and his Ummah should follow the religion of Ibrāhīm and take him as an example."[34]

[34] Tafsir As-Sa'di (English), Vol 5, P. 254 - 256

As Muslims, we are obliged to emulate the example of Ibrāhīm in this respect. Through steadfast obedience and sincere devotion to Allāh, we too can attain the honor of becoming true friends of Allāh.

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) said,' Allāh the Exalted has said:

'I will declare war against him who shows hostility to a pious worshipper of Mine. **And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him.** When I love him, I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; **and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him**'".[35]

[35] Sahīh al-Bukhārī 6502

Chapter Three

Ibrāhīm's Supplications for Guidance and Righteousness

Acceptance of Deeds and Becoming True Muslims
Al-Baqarah:127–128

Request for Wisdom and Righteous Companionship
Ash-Shu'ara:83

Being Steadfast in Prayer
Ibrāhim:40

Righteous Offspring
As-Saffat:100

Acceptance of Deeds and Becoming True Muslims

[Al-Baqarah:127–128]

وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾

"And (remember) when Ibrāhīm (Abraham) and (his son) Ismā'īl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), ***"Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."***

Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You *and show us our Manāsik (all the ceremonies of pilgrimage - Hajj and 'Umrah) and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful."*

Commentary

That is, remember Ibrāhīm and Ismā'īl (عليهما السلام), when they were building the walls of the House from the foundation upwards, and how they persisted in this great task with an attitude of both fear and hope. Whilst they were striving to complete this task, they prayed to Allāh to accept their deeds from them, so that it might be a blessing for all.

They prayed for themselves, and for their offspring to be Muslims. What this signifies is humility in the heart and submission to Allāh, which is reflected in outward behavior.

(**and teach us our rituals [of pilgrimage]**) that is, show us, demonstrate them before us so that we may see them, because seeing is more effective for the purpose of learning. It may be that what is meant by rituals (manasik) is all the actions of Hajj, as indicated by the context and story, or it may be that the meaning is more general than that, and refers to all of Islam and all acts of worship, as indicated by the general meaning; the word nusuk (rituals, from the same root as manasik) originally means worship, but came to be used primarily in reference to the acts of worship performed during Hajj. Thus, what they meant by their supplication was to be guided and enabled to acquire beneficial knowledge and to do righteous deeds. As it is the case that human beings - no matter how hard they try - will always fall short and need to repent, they (Ibrāhīm and Ismā'īl) said: (**and accept our repentance, for You are the Accepter**

of repentance, the Most Merciful).[36]

Reflections

Asking Allāh to Accept Our Deeds After Completion

It is reported that Al-Hasan Al-Baṣrī[37](رحمــه اللــه) said: "The believer does the best deeds yet is most fearful [that his deeds will not be accepted]. If he were to spend a mountain of wealth [in charity], he would not feel sure [of the reward] until he sees it. The more righteous and pious he becomes, the more he fears. But the hypocrite (munāfiq) says, 'There are so many people, I will be forgiven, no problem.' So, he does wrong and evil deeds, yet holds foolish wishes about Allāh."[38]

Asking Allāh to Make Us True Muslims, for Indeed He Guides Whom He Wills

Shahr bin Hawshab said: "I said to Umm Salamah (رَضِيَ اللهُ عَنْهَا): 'O Mother of the Believers! What was the supplication that the Messenger of Allāh (ﷺ) said most frequently when he was with you?"

[36] Tafsir As-Sa'di (English), Vol 1, P. 144 - 145

[37] He is Al-Hasan bin Abū Al-Hasan al-Ansari. He was trustworthy and precise, noble and famous. He was a great scholar and narrated many ahādith. He died in the year 110H close to the age of ninety *(Source: Inner Dimensions of the Prayer, Dār as-Sunnah Publishers, Birmingham)*

[38] Al-Dhahabī, *Siyar A'lām Al-Nubalā`*4/586

She said: 'The supplication he said most frequently was: "O Changer of the hearts, make my heart firm upon Your religion (**Yā Muqallibal-qulūb, thabbit qalbī 'alā dīnik**).'" She said: 'So I said: "O Messenger of Allāh, why do you supplicate so frequently: 'O Changer of the hearts, make my heart firm upon Your religion.' He said: 'O Umm Salamah! Verily, there is no human being except that his heart is between Two Fingers of the Fingers of Allāh, so whomsoever He wills He makes steadfast, and whomever He wills He causes to deviate.'"[39]

Constantly Seeking Allah's Forgiveness

Narrated Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ): I heard Allāh's Messenger (ﷺ) saying. 'By Allāh! I ask for forgiveness from Allāh and turn to Him in repentance more than seventy times a day.'[40]

Importance of Seeking Knowledge on How to Properly Perform Acts of Worship.

Narrated Abu Sulaiman Malik bin Huwairith (رَضِيَ اللَّهُ عَنْهُ): We came to the Prophet (ﷺ) and we were (a few) young men of approximately equal age and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kindhearted and merciful, so he said,

[39] Sunan at-Tirmidhī 3522, graded Sahīh by Al-Albani in Sahīh Al-Jāmi'

[40] Sahīh al-Bukhārī 6307

Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your prayers in the way you saw me offering my prayers, and when the stated time for the prayer becomes due, then one of you should pronounce its call (i.e. the Adhan), and the eldest of you should lead you in prayer." [41]

[41] Sahīh al-Bukhārī 6008

Request for Wisdom and Righteous Companionship

[Ash-Shu'ara:83]

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ

"My Lord, grant me knowledge and wisdom, and join me with the righteous."

Commentary

Then Ibrāhīm (عليه السلام) called upon his Lord, saying: (**My Lord, grant me knowledge and wisdom**) that is, a great deal of knowledge, by means of which I may know rulings and what is lawful and what is prohibited, and I may be able to judge between people.

(**and join me with the righteous**) - this refers to his fellow Prophets and Messengers.[42]

[42] Tafsir As-Sa'di (English), Vol 7, P. 81

Reflections

It is Essential to Ask Allāh for Beneficial Knowledge Guided by Wisdom

Jabir (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) said, 'Ask Allāh for beneficial knowledge and seek refuge in Allāh from knowledge without benefit.'"[43]

AbdurRahman bin Awf (رَضِيَ اللَّهُ عَنْهُ) reported: "I heard Mu'awiyah bin Abu Sufyan (رضي الله عنهما) saying in an address that he had heard the Messenger of Allāh (ﷺ) as saying: He to whom Allāh intends to do good, He gives him understanding of the religion. And I am only the distributor while Allāh is the Bestower."[44]

Shaddad bin Aus (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Prophet (ﷺ) said, 'A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allāh the fulfillment of his vain desires'".[45]

[43] Sunan Ibn Mājah 3843, graded Hasan (fair) by Al-Albani in *Al-Silsilatu As-Sahīhatu*

[44] Sahīh Muslim 1037b

[45] Riyad as-Sālihīn 66

Good Company is Essential for Maintaining Faith

Abu Musa (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Prophet (ﷺ) said, 'Verily, the parable of good and bad company is that of a seller of musk and a blacksmith. The seller of musk will give you perfume, you will buy some, or you will notice a pleasant smell. As for the blacksmith, he will burn your clothes, or you will notice a bad smell.'" [46]

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) narrated that the Messenger of Allāh (ﷺ) said, 'A man is upon the religion of his friend, so let one of you look at **whom he befriends**.'[47]

Anas bin Malik (رَضِيَ اللَّهُ عَنْهُ) reported that a desert Arab said to Allāh's Messenger (ﷺ): When would be the Last Hour? Allāh's Messenger (ﷺ) said: What preparation have you made for that? Thereupon he said: The love of Allāh and of His Messenger (that is my preparation for the Last Hour) (for the Day of Resurrection). Thereupon he (the Holy Prophet) said, '**You would be along with one whom you love.**'[48]

[46] Sahīh al-Bukhārī 5534, Sahīh Muslim 2628

[47] Sunan at-Tirmidhī 2378, graded Sahīh by Al-Albani in *Tahqīq Riyad as-Sālihīn*

[48] Sahīh Muslim 2639a

Being Steadfast in Prayer

[Ibrāhīm:40]

رَبِّ ٱجْعَلْنِى مُقِيمَ ٱلصَّلَوٰةِ وَمِن ذُرِّيَّتِى ۚ رَبَّنَا وَتَقَبَّلْ دُعَآءِ

"O my Lord! Make me one who performs As-Salāt (Iqāmat-as-Salāt), and (also) from my offspring, our Lord! And accept my invocation."

Commentary

(**O my Lord! Make me one who performs Salāh**), preserving its obligations and limits.

(**And (also) from my offspring**), make them among those who establish the prayer, as well.

(**Our Lord! And accept my invocation**), all of my invocation which I invoked You with herein.[49]

[49] Tafsir Ibn Kathir (Abridged), Vol 5, P.358

Reflections

The Importance of Establishing Salāh

Huraith bin Qabisah narrated: "I arrived in Al-Madinah and said: 'O Allāh! Facilitate me to be in a righteous gathering.' He said: "I sat with Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) and said: 'Indeed I asked Allāh to provide me with a righteous gathering. So, narrate a hadith to me which you heard from Allāh's Messenger (ﷺ) so that perhaps Allāh would cause me to benefit from it."

He said: 'I heard Allāh's Messenger (ﷺ) say: "Indeed the first deed by which a servant will be called to account on the Day of Resurrection is his Salat. If it is complete, he is successful and saved, but if it is defective, he has failed and lost. So, if something is deficient in his obligatory (prayers) then the Lord, Mighty and Sublime says: 'Look! Are there any voluntary (prayers) for my worshipper?' So with them, what was deficient in his obligatory (prayers) will be completed. Then the rest of his deeds will be treated like that." [50]

Salāh, the Second Pillar of Islam Must be Preserved and Not Neglected

It is narrated on the authority of Jabir (رَضِيَ اللَّهُ عَنْهُ) that he heard the Messenger of Allāh (ﷺ) saying, 'Verily between man and between polytheism and unbelief is the negligence of

[50] Sunan at-Tirmidhī 413, graded Sahīh by Al-Albani in *Sahīh Al-Jāmi'*

prayer.'[51]

Narrated Abdullah ibn Amr ibn al-'As (رَضِيَ اللَّهُ عَنْهُمَا): The Messenger of Allāh (ﷺ) said: Command your children to pray when they become seven years old and beat them for it (prayer) when they become ten years old; and arrange their beds (to (sleep) separately. [52]

Salāh Was Also Enjoined on Previous Prophets

This verse clearly shows that Ṣalāh was not a new act of worship revealed only to Prophet Muhammad (ﷺ), but rather a continuation of the same worship ordained for earlier Prophets including Ibrāhīm (عليه السلام).

Allāh said regarding Ismā'īl (عليه السلام);

وَٱذْكُرْ فِي ٱلْكِتَٰبِ إِسْمَٰعِيلَ ۚ إِنَّهُۥ كَانَ صَادِقَ ٱلْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا
نَّبِيًّا ﴿٥٤﴾ وَكَانَ يَأْمُرُ أَهْلَهُۥ بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ وَكَانَ عِندَ رَبِّهِۦ مَرْضِيًّا ﴿٥٥﴾

"***And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin on his people prayer and Zakāh and was to his Lord pleasing [i.e., accepted by Him].***"
[Maryam:54-55]

Allāh said regarding Mūsā (عليه السلام):

[51] Sahīh Muslim 82

[52] Sunan Abī Dāwūd 495, graded Sahīh by Al-Albani in *Sahīh Sunan Abī Dāwūd*

إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعۡبُدۡنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ ١٤

"Indeed, I am Allāh. There is no deity except Me, so worship Me and establish prayer for My remembrance." *[Taha:14]*

As for 'Īsā (عليه السلام), He said:

قَالَ إِنِّي عَبۡدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلۡكِتَٰبَ وَجَعَلَنِي نَبِيّٗا ٣٠ وَجَعَلَنِي مُبَارَكًا أَيۡنَ مَا كُنتُ وَأَوۡصَىٰنِي بِٱلصَّلَوٰةِ وَٱلزَّكَوٰةِ مَا دُمۡتُ حَيّٗا ٣١

"[Jesus] said, 'Indeed, I am the servant of Allāh. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakāh as long as I live.'" *[Maryam:30-31]*

As for Ibrāhīm, Isḥāq, and Ya'qūb (عليهم السلام), Allāh said:

وَجَعَلۡنَٰهُمۡ أَئِمَّةٗ يَهۡدُونَ بِأَمۡرِنَا وَأَوۡحَيۡنَآ إِلَيۡهِمۡ فِعۡلَ ٱلۡخَيۡرَٰتِ وَإِقَامَ ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ وَكَانُواْ لَنَا عَٰبِدِينَ ٧٣

"And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakāh; and they were worshippers of Us." *[Al-Anbiya:73]*

As for Zakariyyā (عليه السلام), Allāh said:

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ﴿٣٩﴾

So the angels called him while he was standing in prayer in the chamber, "Indeed, Allāh gives you good tidings of Yahya, confirming a word1 from Allāh and [who will be] honorable, abstaining [from women], and a prophet from among the righteous."
[Aal 'Imran:39]

Responsibility of Parents in Nurturing Faith in Their Children

Narrated 'Abdullah bin 'Umar (رَضِيَ اللَّهُ عَنْهُمَا): Allāh's Messenger (ﷺ) said, 'Surely! Every one of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, every one of you is a guardian and responsible for his charges.'[53]

[53] Sahīh al-Bukhārī 7138

Supplicating to Allāh with a Present Heart and Certainty

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) narrated that, "The Messenger of Allāh (ﷺ) said, 'Call upon Allāh while being certain of being answered and know that Allāh does not respond to a supplication from the heart of one heedless and occupied by play.'"[54]

[54] Sunan at-Tirmidhī 3479, graded Hasan (fair) by Al-Albani in *Sahīh Al-Jāmi'*

Righteous Offspring

[As-Saffat:100]

رَبِّ هَبْ لِي مِنَ ٱلصَّٰلِحِينَ

"My Lord! Grant me (offspring) from the righteous."

Commentary

(**My Lord, grant me a righteous son**) that was when he despaired of his people and did not see anything good in them; he asked Allāh to grant him a righteous son, by means of whom Allāh would benefit him during his lifetime and after his death.

Allāh answered his prayer, as He says: (So We gave the glad tidings of a forbearing son). [55]

Reflections:

Cultivating Obedience in Children

Ar-Rabee'a bint Mu'awwidh (رضـــــي الله عنها) said, 'We would

[55] Tafsir As-Sa'di (English), Vol 8, P. 214

order our children to fast, and we would make toys for them out of wool. If one of them cried for food, we would give them those toys until it was time for Iftaar.' [56]

In the narration of Muslim, 'If one of them cried for food, we would give the toys to them at the time of Iftaar.' [57]

Imam An-Nawawi[58](رحمه الله) said, 'In this Hadith, there is training of the children in acts of obedience and accustoming them to acts of worship. But they are not legally responsible.' [59]

The True Value of Children Lies in Their Righteousness and Devotion to Allāh

Abu Hurairah reported that, "The Messenger of Allāh (ﷺ) said, 'Verily, Allāh Almighty will raise the status of His righteous servants in Paradise, and they will say: O Lord, what is this? Allāh will say: This is your child seeking forgiveness for

[56] Sahīh Al-Bukhārī 1859

[57] Sahīh Muslim 1136

[58] He is Yahya bin Sharaf bin Hasan bin Husayn bin Jumu'ah bin Hizam al-Hazimi, the great scholar, Muhyiddin Abu Zakariyya an-Nawawī and then Ad-Dimashqī, ash-Shafi'i, the authority, eminent scholar of the School of Jurisprudence and a distinguished expert among the jurists in his time. He was born in Nawa in the year, 631 AH, and he passed away in the year 676 AH. He authored many valuable and beneficial works in the field of Hadith and Fiqh and others such as Sharh Sahih Muslim and Riyad as-Salihin. Refer to al-'Ibar (5/312), al-Bidayah wan-Nihāyah (13/278) and Tabaqat al-Huffādh (pg. 513). *(Source: The Explanation of an-Nawawi's 40 hadith; Explanation by ash-Shaykh, Dr. Saalih al-Fawzaan, translated by Abu Naasir Ibrahim Abdur-Rauf, published by Dar Makkah International, 2020)*

[59] Al-Minhaaj Sharh Muslim 8/12

you.’”[60]

Righteous Children Are a Means of Continuous Charity That Outlives Us

Abu Umamah (رَضِيَ اللَّهُ عَنْهُ) reported that, “The Messenger of Allāh (ﷺ) said, ‘Four people continue to be rewarded after death: a soldier guarding the frontier in the way of Allāh, one teaching a good deed to others is rewarded like them as they act upon it, a man offering charity is rewarded for it as it is ongoing, and a man leaving behind a righteous child who supplicates for him.’”[61]

Allāh Answers Our Sincere Supplications in the Best Time and Manner

Abu Sa'id al-Khudri (رَضِيَ اللَّهُ عَنْهُ) reported that, “The Prophet (ﷺ) said, ‘There is no Muslim who calls upon Allāh, within which is no sin or cutting family ties, but that Allāh will give him one of three answers: He will quickly fulfill his supplication, He will store it for him in the Hereafter, or He will divert an evil from him similar to it. They said, ‘In that case, we will ask for more.’ The Prophet said, ‘Allāh has even more.’”[62]

[60] Musnad Aḥmad 10610, graded Hasan (fair) according to *Al-Arna'ut in Takhreej Al-Musnad li Shu'ayb*

[61] Musnad Aḥmad 22247, graded Sahīh li ghayrihi (authentic due to external evidence) by *Al-Arna'ut in Takhreej Al-Musnad li Shu'ayb*

[62] Musnad Aḥmad 11133, graded Jayyid (very good) by *Al-Arna'ut in Takhreej Al-Musnad li Shu'ayb*

Chapter Four

Ibrāhīm's Supplications for Forgiveness and Protection from Trials

Forgiveness for Self, Parents, and Believers
Ibrāhīm:41

Forgiveness for His Father (Before Revelation About Disbelief)
Ash-Shu'ara:86

Forgiveness for Himself and His Followers, and Protection from Trials
Al-Mumtahanah:5

Forgiveness for Self, Parents, and Believers

[Ibrāhīm:41]

رَبَّنَا ٱغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ

"Our Lord, forgive me and my parents and the believers the Day the account is established."

Commentary

(**Our Lord! Forgive me and my parents,**) Ibrāhīm said this before he declared himself innocent from his father, after he became sure that he was an enemy of Allāh, (and the believers), all of them, (on the Day when the reckoning will be established.) on the Day when You will judge Your servants and recompense or reward them for their deeds - good for good and evil for evil. [63]

[63] Tafsir Ibn Kathir (Abridged), Vol 5, P.363

Reflections

The Importance of Supplicating for Others Alongside Ourselves

Abu Darda (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) said, 'No Muslim servant supplicates for his brother behind his back but that the angel says: And for you the same.'"[64]

Seeking Allāh's Forgiveness and Mercy for Our Parents is an Obligation and a Means of Continuous Charity for Them.

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُمَا) reported that, "The Messenger of Allāh (ﷺ) said, 'Verily, among the good deeds that will join a believer after his death are these: knowledge which he taught and spread, a righteous child he leaves behind, a copy of the Quran he leaves for inheritance, a mosque he has built, a house he built for travelers, a well he has dug, and charity distributed from his wealth while he was alive and well. These deeds will join him after his death.'"[65]

[64] Sahīh Muslim 2732

[65] Sunan Ibn Mājah 242, graded Hasan (fair) according to Al-Albani in *Sahīh Ibn Mājah*

Asking Allāh to Make our Accountability Easy in the Hereafter

'Aa'isha (رَضِيَ اللَّهُ عَنْهَـــا) reported that she heard the Prophet (ﷺ) say in some of his prayers, 'O Allāh, bring me to account with an easy reckoning.' [66]

The Day of Judgment is True and Believe in it is from the Pillars of Eeman

Part of the supplications the Prophet (ﷺ) would make at beginning of his night prayer, was "The meeting with you is true, and your promise is true, and Paradise is true, and the Fire is true." [67]

[66] Musnad Aḥmad 24215, graded Sahīh (authentic) by Ibn Kathir according to the conditions of Muslim in Tafsīr Al-Qur'an

[67] Sahīh al-Bukhārī 6317 and Sahīh Muslim 769

Forgiveness for His Father (Before Revelation About Disbelief)

[Ash-Shu'ara:86]

وَٱغۡفِرۡ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ

"And forgive my father. Indeed, he has been of those astray."

Commentary

(**Forgive my father, for he is one of those who have gone astray**). This supplication was because of a promise that Ibrāhīm had made to his father:

(... I will pray to my Lord to forgive you, for indeed He has always been very kind to me.) [Maryam: 47]

But Allāh said: ***(Ibrāhīm's prayer for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allāh, he disavowed him. Verily, Ibrāhīm was humble in supplication, forbearing.)*** *[at-Tawbah:114]*[68]

[68] Tafsir As-Sa'di (English), Vol 7, P. 82-83

Reflections

Showing Compassion and Patience When Giving Da'wah to Family Members

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported: "None of the Jews or Christians heard of me but that they loved me. I desired for my mother to be upon Islam, but she refused. I told her again, but she refused again. I went to the Prophet (ﷺ), and I said, 'Supplicate to Allāh for her', the Prophet supplicated, and I went to her. She answered the door and she said, 'O Abu Hurairah, I have embraced Islam'. I told the Prophet, saying, 'Supplicate to Allāh for me and my mother.' The Prophet said, 'O Allāh, endear your servant Abu Hurairah and his mother to the people.'" [69]

Calling Non-Muslim Family Members to Islam Before Their Demise as Allāh Forbids Us from Seeking Forgiveness for Them After Death

Allāh commanded the Prophet (ﷺ) to warn his nearest kinsfolk as mentioned in Sūrah Ash-Shu'ara:214

وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ

And warn, [O Muhammad], your closest kindred.

Imam Sa'di (رحمه الله) said in the explanation of this verse: "The

[69] al-Adab al-Mufrad 34, graded Hasan (fair) by Al-Albani in *Sahīh al-Adab al-Mufrad*

Prophet (ﷺ) complied with this divine command, and he called the clans of Quraysh, addressing them in different ways, reminding them and admonishing them. He left no advice or guidance that he was able to offer but he said it; some of them were guided and some turned away."[70]

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) visited the grave of his mother and he wept, and moved others around him to tears, and said: I sought permission from my Lord to beg forgiveness for her but it was not granted to me, and I sought permission to visit her grave and it was granted to me so visit the graves, for that makes you mindful of death."[71]

The Obligation to Maintain Family Ties Despite Religious Differences

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Prophet (ﷺ) said, 'Whoever believes in Allāh and the Last Day, let him uphold his family ties.'"[72]

[70] Tafsir As-Sa'di (English), Vol 7, P. 113

[71] Sahīh Muslim 976b

[72] Sahīh al-Bukhārī 6138

Forgiveness for Himself and His Followers, and Protection from Trials

[Al-Mumtahanah:5]

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ وَٱغْفِرْ لَنَا رَبَّنَآ ۖ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ

"Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise."

Commentary

(**Our Lord, do not make us subject to the persecution of the disbelievers**) that is, do not give them power over us for our sins, so that they persecute us and prevent us as much as they can from practicing our faith, which would cause them further confusion, for if they see that they have the upper hand, they will think that they are following the right path and that we are following the wrong path, and they will increase in disbelief and tyranny.

(**and forgive us, our Lord**) for what we have committed of sins

and evil deeds, and for our shortcomings in doing what is enjoined upon us.

(**Verily You are the Almighty**) Who subjugates all things, (**the Most Wise**) Who does all that is appropriate.

By Your might and wisdom, grant us victory over our enemies, forgive us our sins, and mend our faults.[73]

Reflections

Sins Are the Greatest Causes of Trials

Abdullāh Ibn Abbas (رَضِيَ اللَّهُ عَنْهُمَا) reported that, "The Messenger of Allāh (ﷺ) said, 'Five sins come with five afflictions: People do not violate their covenant except that their enemies are given power over them. They do not judge with anything other than Allāh's revelation except that poverty will be spread among them. Obscenity does not prevail among them except that death will be spread among them. They do not cheat in measurements except that crops are prevented from growing, so they suffer years of drought. They do not withhold the obligatory charity except that the sky will hold back its rain.'"[74]

Seeking Allāh's Aid from Being Overpowered by Enemies

It was narrated from 'Abdullah bin 'Amr (رَضِيَ اللَّهُ عَنْهُمَا) that the Messenger of Allāh (ﷺ) used to supplicate with these words

[73] Tafsir As-Sa'di (English), Vol 10, P. 80

[74] al-Mu'jam al-Kabīr lil-Ṭabarānī 10992, graded Hasan (fair) by Al-Albani in Sahīh Al-Jāmi'

"Allāhumma inni a'udhu bika min ghalabatid-dain, wa ghalabatil-'aduwwi, wa shamatatil-a'da' (O Allāh, I seek refuge with You from being overwhelmed by debt and from being overpowered by the enemy, and from the enemy rejoicing at my misfortune)"[75]

Obedience to Allāh is a Means to Success and Victory

Allāh mentions in Sūrah an-Nur:52 that obedience to Him leads to success

وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ وَيَخۡشَ ٱللَّهَ وَيَتَّقۡهِ فَأُوْلَٰٓئِكَ هُمُ ٱلۡفَآئِزُونَ

"And whosoever obeys Allāh and His Messenger (ﷺ), fears Allāh, and keeps his duty (to Him), such are the successful."

Also, in Sūrah an-Nur:55, He promises us authority on earth if we worship Him and do not associate partners with Him.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

"Allāh has promised those who have believed among you

[75] Sunan an-Nasāi 5488, graded Sahih by Al-Albani in his Takhreej of Sunan an-Nasāi

and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient."

Consistently Improving Ourselves and Asking Allāh to Perfect Our Deficiencies

Abdullah ibn Amr (رَضِيَ اللَّهُ عَنْهُمَا) reported that, "The Messenger of Allāh (ﷺ) said, 'Remain upright, though you cannot encompass it entirely. Know that the most favorable of your deeds is prayer and that none can preserve his ablution but a believer.'"[76]

Mu'adh (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) took hold of my hand and said, 'O Mu'adh! By Allāh I love you, so I advise you to never forget to recite after every prayer: "**Allāhumma a'inni ala dhikrika, wa shukrika, wa husni 'ibadatika**" (O Allāh, help me remember You, to be grateful to You, and to worship You in an excellent manner).'"[77]

[76] Sunan Ibn Mājah 278, graded Sahīh (authentic) by Al-Albani in *Sahīh Ibn Mājah*

[77] Sunan an-Nasāi 1303, graded Sahih by Al-Albani in his *Takhreej of Sunan an-Nasāi*

Chapter Five

Ibrāhīm's Supplications for Security and Protection

Security and Provision for Makkah
Al-Baqarah:126

Protection from Idolatry for Himself and His Descendants
Ibrāhīm:35

Hearts Inclined Toward His Family and Provision in a Barren Land
Ibrāhīm:37

Security and Provision for Makkah

[Al-Baqarah:126]

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ

"And (remember) when Ibrāhīm (Abraham) said, 'My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day.' He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!""

Commentary

That is, remember when Ibrāhīm prayed for this House and its environs, that Allāh should make it a city of peace and provide its people with various kinds of fruits, then he limited this supplication to the believers, out of appropriate manners before Allāh, because his first request concerning leadership had been general (in the sense that he prayed for all of his offspring) and the response had been limited to those other than the transgressors among them.

Hence when he prayed for provision for them, he limited it to the believers, although the provision of Allāh encompasses believers and disbelievers, disobedient and obedient. Allāh said: (As for those who disbelieve) that is, I shall grant provision to all of them, Muslims and disbelievers alike; as for the Muslims, they will use that provision to help them in worshipping Allāh, then they will move from that to the delights of paradise; as for the disbelievers, they will enjoy it for a short while (but then I will drive them) that is, force them and bring them reluctantly (towards the punishment of the fire; what a hapless journey's end). [78]

[78] Tafsir As-Sa'di (English), Vol 1, P. 143

Reflections

Asking Allāh for Peace and Sustenance – They Are Foundational to Our Wellbeing

Narrated ʻAbdullah bin Zaid (رَضِيَ اللَّهُ عَنْهُ): The Prophet (ﷺ) said, ʻIbrāhīm made Mecca a sanctuary and asked for Allāh's blessing in it. I made Medina a sanctuary as Ibrāhīm made Mecca a sanctuary and I asked for Allāh's Blessing in its measures the Mudd and the Sa' as Ibrāhīm did for Mecca.'[79]

Allāh's Mercy is General in This World but Exclusive to the Believers on Judgment Day

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) said, 'Verily, Allāh has one hundred (parts of) mercy, and He sent down a single part of them between the jinn, the humans, the animals, and the insects, by which they are compassionate and merciful to each other, such as the compassion of a beast for its offspring. Allāh kept ninety-nine mercies by which He will show mercy to His servants on the Day of Resurrection.'"[80]

[79] Sahīh al-Bukhārī 2129

[80] Sahīh Muslim 2752

Protection From Idolatry for Himself and His Descendants

[Ibrāhīm:35]

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

"And (remember) when Ibrāhīm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security and keep me and my sons away from worshipping idols."

Commentary

(**And [remember] when Ibrāhīm said**), offering this beautiful supplication in this beautiful situation: (**My Lord, make this city**) namely the Haram of Makkah (**one of peace and security**) and Allāh answered his supplication by His decree. Allāh made it something sacred and ordained measures to protect its sanctity, as is well known, to the extent that no wrongdoer ever intended evil for it, but Allāh destroyed him, as He did with the people of the elephant and others.

Having prayed for safety for the city, Ibrāhīm then prayed for

himself and his children to be protected and guided; he said: (**and preserve me and my children from worshipping idols**) that is, keep me and them far away from worshipping them or being involved with them.

The reason why he feared for himself and for his children was the fact that there were so many people who were confused and fell into the error of idol worship.[81]

Reflections

Peace and Security Ease the Practice of Our Religion

'Ubaydullah ibn Mihsan (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) said, 'Whoever among you wakes up secure in his property, healthy in his body, and he has his food for the day, it is as if he were given the entire world.'"[82]

Ibn 'Umar (رَضِيَ اللَّهُ عَنْهُمَا) reported that, "The Messenger of Allāh (ﷺ) never forgot to say these supplications whenever he entered morning and evening, 'O Allāh, I ask You for wellness in this world and in the Hereafter. O Allāh, I ask You for forgiveness and wellness in my religion and in my worldly affairs, in my family and in my property. O Allāh, cover my faults and protect me from what I fear. O Allāh, guard me from the front and the back, from the right and the left, and from above. I

[81] Tafsir As-Sa'di (English), Vol 5, P. 137-138

[82] Sunan at-Tirmidhī 2346, graded hasan (fair) by Al-Albani in *Al-Silsilatu As-Sahīhatu*

seek refuge in Your greatness from a catastrophe underneath me.'"[83]

Warning Against Complacency

Shaykh Muhammad ibn Sālih al-'Uthaymeen (رحمه الله) in his commentary of Kitab at-Tawhīd said regarding the phrase "*...keep me*": "Ibrāhīm (عَلَيْهِ السَّلَام) feared Shirk for himself despite being the Khaleel (the bosom friend) of the Most Merciful and the leader of Monotheists. What then shall we say about our own case?! So, do not feel secured from Shirk or Nifaq because it is only the hypocrites who do feel safe from hypocrisy, and no one fears hypocrisy except the believer. Thus, Ibn Abee Mulaykah said, 'I met thirty companions of the Prophet (ﷺ), each of them feared hypocrisy for himself.'"[84][85]

The Greatest Security is Protection from Shirk

Imam Sa'di (رحمه الله) mentioned the following in his explanation of Sūrah al-An'aam:82 regarding Ibrāhīm and his people:

"Then Allāh says, judging between the two sides: (**It is those who believe and do not mix their faith with wrongdoing who will be truly safe, and it is they who are truly guided**),

[83] Sunan at-Tirmidhī 2346, graded hasan (fair) by Al-Albani in *Al-Silsilatu As-Sahīhatu*

[84] Sahīh al-Bukhārī 1/18

[85] Commentary on Kitab at-Tawhīd published by Darussalam Vol 1, P. 122

so they will be safe from fear, punishment and misery, and they will be guided to the straight path. If they do not mix their faith with wrongdoing at all, or ascription of partners to Allāh, or commit sin, they will be completely safe and perfectly guided.

However, if they only avoid mixing their faith with ascription of partners to Allāh, but they do some bad deeds, they will attain guidance and will basically be safe, but not perfectly so.

What this verse means is that those who do not attain both matters will be neither guided nor safe; rather their lot will be misguidance and misery."[86]

[86] Tafsir As-Sa'di (English), Vol 3, P. 116

Allāh Forgives All Sins Except Shirk

Allāh mentioned in several verses in the Qur'an that He will forgive all sins if He wills except Shirk. He said in Sūrah an-Nisaa:48

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا عَظِيمًا ﴿٤٨﴾

"Verily, Allāh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allāh in worship, he has indeed invented a tremendous sin."

Abdullah Ibn 'Abbas (رَضِيَ اللَّهُ عَنْهُمَا) reported that, "The Messenger of Allāh (ﷺ) said, 'Allāh Almighty said: Whoever knows that I have power to forgive sins, I will forgive him, and I will not mind, as long as he does not associate any partners with me.'"[87]

Firmness in Teaching Our Children Tawhīd

Imam Sa'di (رحمه الله) in his explanation of Sūrah Luqman:13 mentioned the following regarding Luqman's advice to his son not to associate partners with Allāh.

[87] al-Mu'jam al-Kabīr lil-Ṭabarānī 11457, graded Sahīh (authentic) by al-Albani in *Sahīh Al-Jāmi'*

"He instructed him to show sincere devotion to Allāh alone, and forbade him to ascribe partners to Him, explaining to him the reason for that by saying: (for associating others in worship with Him is indeed grievous wrongdoing!). The reason why it is grievous is that there is nothing more horrendous or abhorrent than one who regards that which was created from dust as equal to the Sovereign of all things, and he regards the one who has no control over anything as equal to the One Who has control over all things, and he regards one who is lacking in all ways as equal to the perfect Lord Who is self-sufficient in all respects, and he regards the one who does not bestow even an atom's weight of blessings as equal to the One Who bestows every single blessing that is bestowed upon humankind in terms of their spiritual and worldly affairs, and Who wards off evil from them. Can there be any wrongdoing more grievous than this?

Is there any wrongdoing greater than that of one whom Allāh created to worship Him and affirm His oneness, yet he decides to degrade his noble soul and bring it down to the lowest of ranks by making it a worshipper of that which has no value, thus wronging himself greatly?"[88]

[88] Tafsir As-Sa'di (English), Vol 7, P. 342-343

Hearts Inclined Toward His Family and Provision in a Barren Land

[Ibrāhīm:37]

رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجۡعَلۡ أَفۡـِٔدَةٗ مِّنَ ٱلنَّاسِ تَهۡوِيٓ إِلَيۡهِمۡ وَٱرۡزُقۡهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَشۡكُرُونَ

"O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform As-Salāt (Iqāmat-as-Salāt). So, fill some hearts among men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks."

Commentary

(**Our Lord, I have settled some of my offspring in a valley without cultivation, by Your Sacred House**). That was when Ibrāhīm brought Hajar, the mother of Ismā'īl, and her son Ismā'īl, who was still an infant, from Greater Syria[89], and left them in Makkah which - at that time - was not inhabited and there was no one there. When he left them there, he offered this supplication to his Lord, beseeching Him and putting his trust in his Lord.

(**Our Lord, I have settled some of my offspring**) that is, not all of my offspring, for Ishāq and his other sons were still in Greater Syria. Rather he settled Ismā'īl and his offspring in Makkah.

(**In a valley without cultivation**) that is, because the land of Makkah is not fit for cultivation.

(**Our Lord, so that they may establish prayer**) that is, make them people who affirm Your oneness and establish prayer, for establishing prayer is one of the most important and most virtuous acts of worship; whoever establishes prayer has established his religion.

(**So make the hearts of some people incline towards them**) that is, make them love them and the place in which they are

[89] It is a historical region that was divided into the modern states of Syria, Lebanon, Jordan, and Israel/Palestine

residing.

Allāh answered his prayer and, from the descendants of Ismā'īl, brought forth Muhammad, who called his (Ibrāhīm) offspring to the Islamic religion, the path of their father Ibrāhīm, and they responded to him and became people who established prayer.

And Allāh ordained pilgrimage to this House, where the offspring of Ibrāhīm (عَلَيْهِ السَّلَامُ) settled, and He created in it, something that attracts people's hearts, so that people come on pilgrimage to it and can never have enough of it; the more a person frequents it, the more he longs for it and feels attached to it. That is because Allāh has attributed it (the Kaaba) to Himself (by calling it His House).

(and provide them with fruits, so that they may give thanks) - and Allāh answered this supplication, as a result of which fruits of all kinds are brought to it. Thus, you see that fruits are available in Makkah at all times, and provisions come to it from all directions.[90]

Reflections

Sincerity When Observing Allāh's Command

Ibrāhīm (عَلَيْهِ السَّلَامُ) exemplified this when he settled his family in Makkah to establish Salāh.

[90] Tafsir As-Sa'di (English), Vol 5, P. 139-140

Umar ibn al-Khattab (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) said, 'Verily, deeds are only with intentions, and every person will have only what they intended. Whoever emigrated to Allāh and His Messenger, his emigration is for Allāh and His Messenger. Whoever emigrated to get something in the world or to marry a woman, his emigration is for that to which he emigrated.'" [91]

Settling Our Family in Communities That Foster Worship

Imam Sa'di (رحمـــــــه الـــــــه) in his explanation of Sūrah al-'Ankaboot:56 mentioned the following: "If you are unable to worship your Lord in one land, then leave it and travel to another land where worship is for Allāh alone, for places where one may worship Allāh are vast and spacious". [92]

Showing Gratitude to Allāh for His Blessings

In his explanation of Sūrah Ibrāhīm:7, Imam Sa'di mentioned the following regarding the conversation between Mūsā (عَلَيْهِ السَّـــلَامُ) and his people: "Mūsā (عَلَيْهِ السَّـــلَامُ) said to them, urging them to give thanks for the blessings of Allāh: (**And [remember] when your Lord proclaimed**), that is, announced and promised: (**If you give thanks, I will surely give you more**) of My blessings (**but if you are ungrateful,**

[91] Sahīh al-Bukhārī 54, Sahīh Muslim 1907

[92] Tafsir As-Sa'di (English), Vol 7, P. 283

verily My punishment is indeed is indeed indeed severe) - that punishment includes taking away from them the blessing that He had bestowed upon them. Gratitude means acknowledging in one's heart the blessings of Allāh, praising Allāh for them and using them to seek the pleasure of Allāh. Ingratitude is the opposite of that."[93]

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) said, 'By the One in whose hand is my soul, among the blessing you will be questioned about on the Day of Resurrection are the cool shade, fresh dates, and cold water.'"[94]

It is reported that Al-Hasan Al-Basrī (رحمه الله) said: Verily, Allāh lets a person enjoy a blessing for as long as He wills. But when He is no longer thanked for it, He turns it into a punishment.[95]

[93] Tafsir As-Sa'di (English), Vol 5, P. 116

[94] Sunan at-Tirmidhī 2369, graded Sahīh (authentic) by at-Tirmidhī (*Similar hadith occurs in Sahīh Muslim 2038*)

[95] Ibn Abī Al-Dunyā, Kitāb Al-Shukr, Article 17

Chapter Six

Ibrāhīm's Supplications for a Blessed Legacy

Honorable Mention Among Later Generations
Ash-Shu'ara:84

Inheritance of Paradise
Ash-Shu'ara:85

Dignity on Judgment Day and a Sound Heart
Ash-Shu'ara:87-89

Honorable Mention Among Later Generations

[Ash-Shu'ara:84]

وَٱجْعَل لِّى لِسَانَ صِدْقٍ فِى ٱلْءَاخِرِينَ

"And grant me an honorable mention in later generations."

Commentary

(**And grant me an honorable mention in later generations.**) meaning, cause me to be remembered in a good manner after my death, so that I will be spoken of and taken as a good example. This is like the Ayah,

وَتَرَكْنَا عَلَيْهِ فِى الْأٓخِرِينَ سَلَـٰمٌ عَلَىٰٓ إِبْرَٰهِيمَ كَذَٰلِكَ نَجْزِى الْمُحْسِنِينَ

(And We left for him (a goodly remembrance) among the later generations: "Salam (peace) be upon Ibrāhīm". Thus, indeed do we reward the good doers.)
[As-Saffat:108-110] [96]

[96] Tafsir Ibn Kathir (Abridged), Vol 7, P.242

Reflections

Honorable Mention is More Valuable Than Wealth

Abu Dharr (رَضِيَ اللَّهُ عَنْهُ) reported that it was said to the Messenger of Allāh (ﷺ) "What do you think of a man who does good deeds and people praise him?" The Prophet said, 'They are early glad tidings for a believer.'" [97]

Living a Life Worthy of Mention by Later Generations

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) said, 'The best of you are those with the longest lives and the most excellent character.'" [98]

Asking Allāh to Make Us Worthy Examples

Abdullāh Ibn Mas'ud (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) said, '**Allāhumma hassanta khalqī fa-hassin khuluqī** (O Allāh, You have made my creation beautiful, thus make my character beautiful).'" [99]

---

[97] Sahīh Muslim 2642

[98] Sahīh Ibn Ḥibbān 484, graded Sahīh by *Al-Arna'ut in Takhreej Al-Musnad li Shu'ayb*

[99] Sahīh Ibn Ḥibbān 959, graded Sahīh li ghayrihi (authentic due to external evidence) by *Al-Arna'ut in Takhreej Al-Musnad li Shu'ayb*

Inheritance of Paradise

[Ash-Shu'ara:85]

وَٱجْعَلْنِى مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ

"And make me one of the inheritors of the Paradise of Delight."

Commentary:

(**Make me one of the inheritors of the garden of bliss**) that is, one of the people of Paradise, to whom Allāh gives Paradise, as an inheritance. Allāh answered his prayer and raised him in status in the gardens of bliss. [100]

Reflections:

Making Comprehensive Supplications

'Aa'isha (رَضِيَ اللَّهُ عَنْهَـــــــا) reported that, "The Prophet (ﷺ), entered my room while I was praying, and I was slow to take care

[100] Tafsir As-Sa'di (English), Vol 7, P. 82

of his need. The Prophet said, 'O 'Aa'isha, you must use comprehensive and concise supplications.' When I finished, I said, 'O Messenger of Allāh, what are comprehensive and concise supplications?' The Prophet said, 'Say: O Allāh, I ask You for all that is good, now and in the life to come, what I know of it and do not know. I seek refuge in You from all that is evil, now, and in the life to come, what I know of it and do not know. I ask You for Paradise and the words and deeds that bring me close to it, and I seek refuge in You from the Hellfire and the words and deeds that bring me close to it. I ask You for the same as Muhammad has asked You, and I seek refuge in you from the same as Muhammad has sought refuge in You. Whatever You decree for me, let it result in upright guidance.'"[101]

Allāh Has Prepared Paradise for The True Believers

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported that, "Allāh's Messenger (ﷺ) said, 'Allāh, the Exalted and Glorious, said: I have prepared for My pious servants which the eye has not seen, and the ear has not heard, and no human heart has ever perceived, such bounties leaving aside those about which Allāh has informed you. He then recited: "No soul knows what comfort has been hidden for them."'" [102]

[101] al-Adab al-Mufrad, graded Sahīh (authentic) by al-Albani in *Sahīh al-Adab al-Mufrad*

[102] Sahīh Muslim 2824c

Asking Allāh for Paradise

Anas ibn Malik (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) said, 'Whoever asks Allāh for Paradise three times, Paradise will say: O Allāh, admit him into Paradise! Whoever seeks protection from Hellfire three times, Hellfire will say: O Allāh, save him from the Hellfire!'"[103]

None Enters Paradise Except by Allāh's Mercy

'Aa'isha (رَضِيَ اللَّهُ عَنْهَا) reported that, "The Messenger of Allāh (ﷺ) said, 'Follow the right course, be devoted, and give glad tidings. Verily, none of you will enter Paradise by his deeds alone." They said, "Not even you, O Messenger of Allāh?" The Prophet said, "Not even myself, unless Allāh grants me His mercy. Know that the most beloved deed to Allāh is done regularly, even if it is small.'"[104]

[103] Sunan at-Tirmidhī 2572, graded Sahīh li ghayrihi (authentic due to external evidence) according to Al-Albani in *Sahīh At-Targhīb*

[104] Sahīh al-Bukhārī 6464, Sahīh Muslim 2818

Dignity On Judgment Day and a Sound Heart

[Ash-Shu'ara:87–89]

وَلَا تُخْزِنِى يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

"And disgrace me not on the Day when (all the creatures) will be resurrected. The Day whereon neither wealth nor sons will avail. Except him who brings to Allāh a clean heart [clean from Shirk (polytheism) and Nifāq (hypocrisy)]."

Commentary

(And do not disgrace me on the day when [all creatures] are resurrected) that is, by rebuking me for some sins, or punishing me or exposing me because of them. Rather bless me on that day, on which (neither wealth nor sons will avail, but only he who comes to Allāh with a pure heart [will be saved]). For this is what will benefit him before You, and this is what will

save him from punishment and make him deserve the great reward.

What is meant by the pure heart is that which is free of polytheism, doubt, love of evil, and persisting in innovation and sin. What is implied by being free of these things is that it possesses the opposite, namely sincerity to Allāh alone, knowledge, certain faith, love of good and the inclination towards good; this means that what he wants and loves is in accordance with what Allāh loves, and his whims and desires are in accordance with the teachings of Allāh's religion. [105]

Reflections

Allāh Will Not Disgrace the Believers on Judgment Day

Allāh mentioned in Sūrah at-Tahrim:8

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ تُوبُوٓاْ إِلَى ٱللَّهِ تَوۡبَةٗ نَّصُوحًا عَسَىٰ رَبُّكُمۡ أَن يُكَفِّرَ عَنكُمۡ سَيِّـَٔاتِكُمۡ وَيُدۡخِلَكُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ يَوۡمَ لَا يُخۡزِي ٱللَّهُ ٱلنَّبِيَّ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥۖ نُورُهُمۡ يَسۡعَىٰ بَيۡنَ أَيۡدِيهِمۡ وَبِأَيۡمَٰنِهِمۡ يَقُولُونَ رَبَّنَآ أَتۡمِمۡ لَنَا نُورَنَا وَٱغۡفِرۡ لَنَآۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ٨

"O you who have believed, repent to Allāh with sincere repentance. Perhaps your Lord will remove from you

[105] Tafsir As-Sa'di (English), Vol 7, P.83

your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allāh will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent.""

Narrated Safwan bin Muhriz: A man asked Ibn 'Umar (رَضِيَ اللَّهُ عَنْهُمَا), "What have you heard from Allāh's Messenger (ﷺ) regarding An-Najwa?" He said, 'Every one of you will come close to His Lord Who will screen him from the people and say to him, 'Did you do so-and-so?' He will reply, 'Yes.' Then Allāh will say, 'Did you do so-and-so?' He will reply, 'Yes.' So Allāh will question him and make him confess, and then Allāh will say, 'I screened your sins in the world and forgive them for you today.'"[106]

Sincerely Asking Allāh to Purify Our Hearts

Narrated An-Nu'man bin Bashir (رَضِيَ اللَّهُ عَنْهُمَا): I heard Allāh's Messenger (ﷺ) saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So, whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in

[106] Sahīh al-Bukhārī 7514

it. (O people!) Beware! Every king has a Hima and the Hima of Allāh on the earth is His illegal (forbidden) things. **Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.'** [107]

Zayd ibn Arqam (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) would supplicate, 'O Allāh, I seek refuge in You from disability, sloth, cowardice, miserliness, senility, and the punishment of the grave. O Allāh, grant my soul a sense of righteousness and purify it, for You are the best to purify it. You are its Protector and its Guardian. O Allāh, I seek refuge in You from knowledge that does not bring benefit, from a heart that is not reverent, from a soul that is not content, and from a supplication that is not answered.'"[108]

Paying Attention to and Avoiding Show-Off

Abu Sa'id al-Khudri (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) came to us while we were discussing the False Messiah. The Prophet said, 'Shall I not tell you about my greater fear for you than the False Messiah?" We said, 'Of course!" The Prophet said, 'It is hidden idolatry, that a man stands for prayer and beautifies his prayer when he sees another man looking at him.'"[109]

[107] Sahīh al-Bukhārī 52

[108] Sahīh Muslim 2722

[109] Sunan Ibn Mājah 4204, graded Hasan (fair) according to Al-Albani in *Sahīh Ibn Mājah*

Wealth and Children Will Only Avail the True Believers on the Day of Judgement

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) said, 'Verily, Allāh Almighty will raise the status of His righteous servants in Paradise, and they will say: O Lord, what is this? Allāh will say: This is your child seeking forgiveness for you.'" [110]

[110] Musnad Aḥmad 10610, graded Hasan (fair) according to *Al-Arna'ut in Takhreej Al-Musnad li Shu'ayb*

Chapter Seven

Ibrāhīm's Supplication of Reliance

Reliance on Allāh and Turning to Him Completely
Al-Mumtahanah:4

Reliance on Allāh and Turning to Him Completely

[Al-Mumtahanah:4]

رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ

"... Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return."

Commentary

They said: (**Our Lord, in You we put our trust**) that is, we rely on You to bring that which will benefit us and ward off that which will harm us, and we trust You, O our Lord, to do that.

(**and to You we turn**) that is, we turn in obedience to You, seeking Your pleasure and all that may bring us closer to You, for we are striving to do that and to do good deeds, and we know our return is to You, so we are preparing to meet You and doing that which will bring us close to You. [111]

[111] Tafsir As-Sa'di (English), Vol 10, P. 80

Reflections

Allāh is Sufficient for Us

Narrated Abdullāh Ibn Abbas (رَضِيَ اللَّهُ عَنْهُمَا): "Allāh is Sufficient for us and He Is the Best Disposer of affairs," was said by Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ) when he was thrown into the fire; and it was said by Muhammad (ﷺ) when they (i.e. hypocrites) said, "A great army is gathering against you, therefore, fear them," but it only increased their faith and they said: "Allāh is Sufficient for us, and He is the Best Disposer (of affairs, for us)." [Aal 'Imran:173] [112]

Having Complete Reliance in Allāh in All Our Affairs

In his explanation of Sūrah Ibrāhīm:11, Imam Sa'di mentioned the following regarding the phrase "And in Allāh let the believers put their trust": "Thus it is known that putting one's trust in Allāh is obligatory, and that it is one of the requirements of faith and one of the major acts of worship that Allāh loves and is pleased with, because all other acts of worship are connected to it." [113]

Umar ibn al-Khattab (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) said, 'If you were to rely upon Allāh with reliance due to Him, He would provide for you just as He

[112] Tafsir As-Sa'di (English), Vol 5, P. 120

[113] Sunan at-Tirmidhī 2344, graded Sahīh (authentic) by Al-Arna'ut in *Takhreej Sharh as-Sunnah*

provides for the birds. They go out in the morning with empty stomachs and return full.'"[114]

Any Benefit That Reaches Us or Harm That Befalls Us Are from Allāh's Decree

Abdullāh Ibn Abbas (رَضِيَ اللَّهُ عَنْهُمَا) reported: I was riding behind The Messenger of Allāh (ﷺ) when he said to me, "Young man, I will teach you some words. Be mindful of Allāh and He will protect you. Be mindful of Allāh and you will find Him before you. If you ask, ask from Allāh. If you seek help, seek help from Allāh. Know that if the nations gathered to benefit you, they could not benefit you unless Allāh has decreed it for you. And if the nations gathered to harm you, they could not harm you unless Allāh has decreed it for you. The pens have been lifted and the pages have dried."[115]

Allāh Loves for Us to Return to Him in Repentance

An-Nu'man ibn Bashir (رَضِيَ اللَّهُ عَنْهُمَا) reported that, "The Messenger of Allāh (ﷺ) said, 'Allāh is more intensely joyful by the repentance of His servant than a man who sets out on a journey with his provisions upon his camel. Then, he marched until he reached a waterless desert and was overtaken by sleepiness. He descended to lie under a tree, but his camel ran

[114] Sunan at-Tirmidhī 2344, graded Sahīh (authentic) by Al-Arna'ut in *Takhreej Sharh as-Sunnah*

[115] Sunan at-Tirmidhī 2516, graded Sahīh (authentic) by Al-Albani in *Sahīh Al-Jāmi'*

away as he slept. When he woke up, he ran to the nearest hill but did not see anything, then he ran to another hill but did not see anything, then he ran to a third hill but did not see anything, so he returned to his original place. While he was sitting, his camel came walking back until it placed his rein in his hand. Thus, Allāh is more pleased with the repentance of the servant than this man who finds his camel in this situation.'"[116]

Preparing for Our Return to Allāh by Performing Good Deeds

Abu Hurairah (رَضِيَ اللَّهُ عَنْهُ) reported that, "The Messenger of Allāh (ﷺ) said, 'Take up good deeds only as much as you are able, for the best deeds are those done regularly even if they are few.'"[117]

'Aa'isha (رَضِيَ اللَّهُ عَنْهَا) reported that, "The Messenger of Allāh (ﷺ) said, 'Whoever loves to meet Allāh, Allāh loves to meet him. Whoever hates to meet Allāh, Allāh hates to meet him.' I said, 'O Prophet of Allāh, all of us hate death and are averse to it.' The Prophet said, 'It is not like this. Rather, when a believer is given glad tidings of the mercy of Allāh, His pleasure, and Paradise, he loves to meet Allāh and Allāh loves to meet him. When a disbeliever is given news of punishment by the hand of Allāh and hardship to be imposed by Him, he hates to meet

[116] Sahīh Muslim 2745

[117] Musnad Aḥmad 8600, graded Sahīh (authentic) by Al-Arna'ut in *Takhreej Al-Musnad li Shu'ayb*

Allāh and Allāh hates to meet him.'"[118]

[118] Sahīh Muslim 157

Summary: Walking in the Footsteps of Ibrāhīm (عليه السلام)

As we conclude our journey through the supplications of Prophet Ibrāhīm (عَلَيْهِ السَّـــــــــــلاَمُ) we are reminded that his supplications were not mere words — they were living expressions of deep faith, unwavering trust, and complete submission to Allāh.

From his supplications, we learn that our own supplications should serve as a means of drawing nearer to Allāh — strengthening our faith, purifying our intentions, and anchoring our hearts in complete reliance upon Him. As we raise our hands in duʿā — seeking guidance, forgiveness, protection, good health, harmonious marriages, righteous offspring, honorable remembrance, safety from Jahannam, and entry into Paradise — we must do so with firm conviction that Allāh hears and responds in ways that are best for us.

As we conclude, let us remember that the supplications of Prophet Ibrāhīm (عَلَيْهِ ٱلسَّـــلاَمُ) were preserved in the Qur'an not merely for recitation, but for reflection and emulation. Allāh,

, in His infinite mercy, informed us of them so that we may learn from them and call upon Him with them — a blessing worthy of our deepest gratitude.

I ask Allāh to accept our supplications, purify our hearts, and count us among those who sincerely and steadfastly follow the path of Ibrāhīm (عَلَيْهِ ٱلسَّلَامُ).

Appendix:
Quick Reference of Supplications

Verse	Arabic Text	Translation of the Meaning
Al-Baqarah:126	وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ	And (remember) when Ibrāhīm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day." He (Allāh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"
Al-Baqarah:127	وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ	And (remember) when Ibrāhīm (Abraham) and (his son) Ismā'īl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."

Verse	Arabic Text	Translation of the Meaning
Al-Baqarah:128	رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ	Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You and show us our Manāsik (all the ceremonies of pilgrimage - Hajj and 'Umrah) and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.
Ibrāhīm:35	وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَٰذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ	And (remember) when Ibrāhīm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security and keep me and my sons away from worshipping idols.
Ibrāhīm:37	رَّبَّنَآ إِنِّىٓ أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ ٱلْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا۟ ٱلصَّلَوٰةَ فَٱجْعَلْ أَفْـِٔدَةً مِّنَ ٱلنَّاسِ تَهْوِىٓ إِلَيْهِمْ وَٱرْزُقْهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَشْكُرُونَ	O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform As-Salāt (*Iqāmat-as-Salāt*). So, fill some hearts among men with love towards them, and (O Allāh) provide them with fruits so that they may give thanks.

Verse	Arabic Text	Translation of the Meaning
Ibrāhīm:40	رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۚ رَبَّنَا وَتَقَبَّلْ دُعَاءِ	O my Lord! Make me one who performs As-Salāt (Iqāmat-as-Salāt), and (also) from my offspring, our Lord! And accept my invocation.
Ibrāhīm:41	رَبَّنَا ٱغْفِرْ لِي وَلِوَٰلِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ ٱلْحِسَابُ	Our Lord, forgive me and my parents and the believers the Day the account is established.
Ash-Shu'ara:83	رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِٱلصَّٰلِحِينَ	My Lord, grant me knowledge and wisdom, and join me with the righteous.
Ash-Shu'ara:84	وَٱجْعَل لِّي لِسَانَ صِدْقٍ فِي ٱلْءَاخِرِينَ	And grant me an honorable mention in later generations.
Ash-Shu'ara:85	وَٱجْعَلْنِي مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ	And make me one of the inheritors of the Paradise of Delight.
Ash-Shu'ara:86	وَٱغْفِرْ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ	And forgive my father. Indeed, he has been of those astray.

Supplications of Prophet Ibrāhīm (عليه السلام)

Verse	Arabic Text	Translation of the Meaning
Ash-Shu'ara:87-89	وَلَا تُخْزِنِى يَوْمَ يُبْعَثُونَ ﴿٨٧﴾ يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ أَتَى ٱللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾	And do not disgrace me on the Day they are [all] resurrected. The Day when there will not benefit [anyone] wealth or children. But only one who comes to Allāh with a sound heart."
As-Saffat:100	رَبِّ هَبْ لِى مِنَ ٱلصَّٰلِحِينَ	My Lord! Grant me (offspring) from the righteous.
Al-Mumtahanah:4	...رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ ٱلْمَصِيرُ	...Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.
Al-Mumtahanah:5	رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا۟ وَٱغْفِرْ لَنَا رَبَّنَآ ۖ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ	Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise.

Supplications of Prophet Ibrāhīm (عليه السلام)

Commentaries and Reflections

Abu Khadeejah AbdulWāsi' Oseni

One of the greatest blessings of Allāh upon us is that He chose us as Muslims and sent Prophets and Messengers to guide humanity to the path of Islam. These Prophets were also endowed with comprehensive supplications, which have continued to benefit generations, providing guidance, comfort, and inspiration. The relevance and application of these supplications in our daily lives cannot be overstated.

Among these Prophets is Ibrāhīm (عليه السلام) who is from the ***Ulul Azmi*** (Those of Resoluteness). His story is full of examples for us, and his attributes are embodiment of true faith and reliance on Allāh. Among his many attributes, his profound connection with Allāh through heartfelt supplications stands as a timeless example for all believers. This book, **"Supplications of Prophet Ibrāhīm (عليه السلام): *Commentaries and Reflections*"** presents the various supplications of Ibrāhīm as mentioned in the Qur'an, explaining their meanings and beneficial reflections. The compilation draws on deep reflections of Ibrāhīm's life and the stages of his journey, illustrating how these supplications can resonate with our own lives.